Volume 12, No. 2 Autumn Number, 1923

Bulletin of Friends' Historical Society of Philadelphia

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Communications concerning editorial matters should be addressed to Editor, BULLETIN OF FRIENDS' HISTORICAL SOCIETY, Haverford College, Haverford, Pennsylvania.

Dues and subscriptions should be paid to Treasurer, FRIENDS' HISTORICAL SOCIETY, 1218 Chestnut Street, Philadelphia, Pennsylvania.

Subscription price, 50 cents per number, $1.00 per annum. All members receive the BULLETIN without extra charge.

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Notice to Members.

The Membership Committee would call the attention of the members of the Historical Society to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the Committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, Anna Richardson, Torresdale, Pennsylvania.

Annual membership dues, $2.00. Life membership, $50.00.

SOME ACCOUNT OF THE SETTLEMENTS AT THE FALLS AND THE ESTABLISHING OF FALLS MONTHLY MEETING.

By Henry T. Moon.

(Read Sixth Month ninth, 1923, at the Summer Meeting of the Friends' Historical Society, held at Fallsington, Pennsylvania.)[1]

For many generations Friends of all branches, meeting on these grounds, have had the corporate title, in their meeting affairs, of "Falls Monthly Meeting." Being present today at these old houses, and still older grounds in the village of Fallsington, some may wonder whence comes this abbreviated title of "Falls" or "The Falls."

To those familiar with this section, the name at once arouses thoughts of interesting pioneer life, of colonial days, and much cherished history of a thriving and successful rural life. The area is five miles wide, and extends ten miles along the Delaware above and below the "Falls," or rapids in the river at the head of tide water, where the outcropping of the Edge Hill rock projects through the river surface. This is principally located between the three bridges spanning the river at Morrisville. The township bordering the Delaware on the Pennsylvania side for several miles was early designated as "The Falls" township and from these connections arise our monthly meeting titles. It is the settlement of this whole district known as "The Falls" and including with it some of the district early indicated as the "Highlands" or "Makefield Township" that should first be considered, as from that settlement came the foundation of the first meetings here over 235 years ago.

Among the earliest available records of settlements on the upper Delaware, was the establishment of a Dutch trading post by the West India Company about 1624, the location being described as "on an island in the river just below the Falls." The Dutch knew

[1] Due to limitations of space it has been necessary to omit a few paragraphs in the printing of this paper.

it only as the South River in contra-distinction to the North River, now the Hudson. The settlement appears to have been unsuccessful and by 1627 it had vanished, and the Dutch name for the river did not long survive. About 1654, a Swedish engineer, Peter Lindstrom, surveyed and mapped the river from its mouth " to the falls," which he refers to as the cataract at the Assunpink, so named from the stream entering at that point from the New Jersey side. The Indians had several names for the river; if they had had but one only, it might have been so called today. It remained for English influence to bring us a permanent name for our river, which they did under the régime of Sir Edmund Andros, as provincial governor of New York, who bestowed the name of Delaware in honor of Lord De-la-warr, who was governor of the Virginia Colony from the years 1610 to 1618.

After 1664, during the reign of King Charles II of England, much of the territory adjoining the Delaware passed under British control and immigration was invited. From that time many ship loads of emigrants began to arrive, a large number being members of the Society of Friends from England. How extensive this arrival of Friends was, does not appear to be clearly stated. The " Historical Collections of Pennsylvania," published by Sherman Day in 1843, state that there was " quite a settlement of Friends in Bucks County prior to the coming of Wm. Penn in 1682, probably coming across the river from the settlement at Burlington."

We find further record by Robert Proud, in his History of Pennsylvania, published 1796–97, as follows: " the first and most considerable English settlement in Pennsylvania proper, is said to have been near the falls of the Delaware, where the Quakers had a regular and well established meeting for religious worship before the country bore the name of Penn." The last expression is given credence by another ancient record. Probably the first entry referring to the Falls, of purely Quaker interest, appears in William Edmundson's Journal, under date of 1675. After visiting Friends on Long Island and at Shrewsbury, East Jersey, he writes as follows:

The next morning we took our journey through the wilderness toward Maryland, to cross the river at Delaware falls. Some Friends would go a

days journey with us and we hired an Indian to guide us, but he took us wrong and left us in the woods; when it was late we alighted, put our horses to grass, and kindled a fire by a brook . . . to lay down till morning, but were at a great loss concerning the way; being strangers in the wilderness we were advised to go back to the Raritan river . . . from whence there was a small path that led to the Delaware falls. . . . In time we found a starting point and the little path, our two friends committed us to the Lord's guidance and went back. After travelling all day and another night in the wilderness about nine the next day by the good hand of God we came to the falls and by this providence found there an Indian man, a woman and boy with a canoe, so we hired him to help us over. We swam our horses, and though the river was broad we got well over, and by directions we received there from Friends, travelled on . . . reaching Upland by the first day of the week.

For those who arrived in the days of early development of the district, there were no comforts awaiting. The landing and first activities were no doubt the same as in settlements elsewhere along the river, with caves dug into the river bank for their first shelter, as described and illustrated in Vol. 1, Watson's Annals of Philadelphia. For a record of such early shelter in this community, however, may I ask your indulgence in quoting from the diary or note book of my great grandmother Jane Haines Moon: Under date of 9th Month, 1870, she records a conversation with an elderly and life-long resident of Falls Township, Peter Crozer, who married a daughter of George Brown. He told of his wife's parents, who left England when quite youthful; were married at New Castle, Delaware, then came up the river to " The Point " or lower end of Biles Island, building there a shelter roofed with Indian grass over a framework of saplings and set against a cave dug near the river bank. There they lived their first winter in America. The home they established, and farm they cleared, has descended through various generations of the Brown family to this day.

Notes from papers in the New Jersey State Library, by the late Francis B. Lee of Trenton, a local historian of some note, describe the district at the falls as found by our ancestors, as abounding in fish and game, partridge, wild pigeon, and venison being important items of food. Timber growth on all sides was abundant, the chestnut and beechnut being highly prized for their winter food values.

Mahlon Stacy, an early settler at the falls on the New Jersey shore, a prominent Friend and influential man of his day, writes to friends in England as follows:

I have travelled through most of the settled places and some that are not and find the country very apt to answer the expectations of the diligent. I have seen fruit trees, their very limbs torn to pieces with the weight of most delicious fruit. Apples grow easily from seed and peaches in such plenty that people go peach gathering, they are a very delicate fruit and hang almost like onions that are tied on ropes. I have seen here 40 bushels of wheat gathered from 1 bushel sown. We have here from May on, many very good wild fruits, strawberries, cranberries and huckleberries, much like the billberries of England but far sweeter. The cranberries look much like cherries, and may be kept all winter; an excellent sauce is made of them for venison and turkey. . . . From what I have observed, it is my judgment that fruit trees here would destroy themselves from their own weight of fruit. As for venison and fowl we have a plenty. We have brought to our house by the Indians seven or eight fat ducks a day and sometimes put some aside having no immediate occasion for them. My cousin R and I went last month into the river to catch herrings, for at that time, there are great quantities in the shoals. With a small penfold built we went about a stones throw up the river and with birch boughs drove thousands before us, after this manner we filled a three bushel sack with fine herring in half an hour.

Indeed, the country, take it as a wilderness is a brave country, but no place to please all. There is some barren land, and more wood than some would desire upon their land, neither will the country produce corn without labor, nor bread with idleness. For my part I like it well and have no thought of returning to England, except on account of trade. I wonder at our Yorkshire people, that they would rather live in servitude than to stir themselves from their chimney corners, transplant themselves here where in a few years they may know better things. I live well as ever I did, to my content and am far more likely to get an estate.

MAHLON STACY.

From the falls of the Delaware in West Jersey, 26th of 4th Mo., 1680.

The History of Bucks County by W. W. H. Davis states that the first settlers who sailed direct for Pennsylvania and the upper Delaware left England August, 1681, in three ships, the "John and Sarah," the "Amity," and the "Bristol Factor." Among the passengers on these three vessels we find many settlers for the Falls district, and the list of names of these new arrivals indicates many descendants still active in these parts.

The story of the arrival of William Penn and the establishing of his Bucks County home, four miles from here, has been prepared for you no doubt in years past at your Pennsbury meetings and any further reference should be omitted here, excepting the story of the marriage of Mary Loftus and John Sotcher, and the attendance by William Penn at meeting here. John Sotcher was employed by Penn, as was also Mary Loftus. At the monthly meeting here 8th Mo. 1st, 1701, their intentions of marriage were laid before the meeting, and some Friends were appointed to inquire into their clearness and make report at next meeting. The minutes say, " the Governor being present reported to this meeting that he is to leave for England, that the season and shipping require expedition for his departure and that it would be a satisfaction to him to see the marriage accomplished before he leaves the country. This meeting judges that it would be better to sanction it than to delay it to our next regular monthly meeting, it was therefore agreed that this meeting be adjourned until this day week to receive report from the friends appointed and if nothing appears but clearness they may be left to their liberty. The Governor being a member of this meeting, it was agreed that Phineas Pemberton, Jos. Kirkbride, Richard Hough and Samuel Dark should draw up a certificate concerning his membership with us and have same in readiness for him this day week." The reports as to Mary Loftus and John Sotcher were made one week later and their marriage was accomplished two weeks later, 8th Mo. 16th, 1701, in the first meeting house on these grounds.

The marriage certificate bearing the signature of William Penn is still in existence in the museum of Washington's Headquarters, Morristown, New Jersey. It was given to that association by a Mrs. Swain whose relatives had lived in Philadelphia. The signature of Penn is legible, but unfortunately has been mutilated by an attempt to take a reproduction from it. Since the above-mentioned museum abounds in war relics, some of us might wish that this document could rest in less warlike and more Friendly surroundings. Mary Sotcher was a much cherished maternal ancestor of many in this section and heirlooms that trace to her are today highly prized by those descendants who have them.

The records show us that the earliest settlers called the district below the falls "Crewcome" probably after the market town in Somersetshire in England; the district above the falls usually was referred to as the Highlands or Makefield. The last name still stands, but the term "Crewcome" never became well enough established to offset the popular expression of the people in referring to the district merely as "The Falls"; in fact, the commissioners appointed by the court in 1692 to lay off and name the five original townships of this county handed in a report leaving blank the space for a name for the district bordering the river at the falls. But its location gave it the name it now bears.

Quoting again from Sherman Day: "During many years after the first settlement of Bucks County the kind hearted and industrious Friends cleared and cultivated their lands. Between them and the Indians who dwelt among them, kindly feeling always existed." A story comes down to us of a member of this meeting. On the edge of a certain wood lot, distant from the house of the Friend, stood a fine, straight-grained ash. An Indian desiring this particular tree, asked permission to cut it to use for some shovel handles and other wooden utensils. Permission was not granted at first, but after several requests the Friend suggested going with the Indian to the tree to see about cutting it down, whereupon came the reply—"tree all ready down. Indian cut last winter"; with knowledge of this Friend's kindly way of dealing with his fellow-men I have no doubt some suitable reprimand was made and timely advice given.

The early maps show the first allotment of lands, all having more or less frontage on the river, and with these allotments completed, we can picture busy days in clearing land, seeding, building shelters.

With the homes made and clearing well in hand, the question of a Friends' Meeting was advanced and in Third Month, 1683, the first definite move was made to establish a meeting, which was held in the home of William Biles, a forceful minister, who came from England a few years preceding this date. His home was on the river road, about one and one-half miles below Morrisville; the island opposite that point is known as Biles Island to this day.

The present house is built partially around the original structure. Of late years it has been owned by Edwin W. Greenlee.

So great has been the outcome and so important the influence of this Friendly movement at the falls, that some reference to the minutes should be made. The start is interesting in itself.

Vol. 1. Minutes of the Men's Meeting held near the "Falls" in the county of Bucks, Province of Pennsylvania, under date of 3d month, 2d, 1683: "A meeting held at Wm. Biles home," where an organization was perfected; then follows a suitable salutation, and the following: "And we whose names are as follows, being present, thought it fit and necessary that a monthly meeting should be set up of both men and women Friends . . . and that this meeting shall be our first regular meeting after our arrival in these parts." The Friends then present are next recorded. A month later, books had been procured and Phineas Pemberton appointed to keep the records, probably as Clerk. By 10th Month, 1683, the meeting had progressed and the Yearly Meeting thought that the meeting at "the Falls" should constitute one monthly meeting and one be authorized to organize at the Neshaminy. The Meeting herein referred to was on the creek of that name about two miles from Langhorne. It later was removed to Langhorne and called Middletown Monthly Meeting. The development of the settlements about "the Falls" referred to the activities for a radius of possibly five miles on the Pennsylvania side of the river; hence we find, as the boundaries of townships were established, that these meeting references included many people and events in Makefield, or Lower Makefield, as it is called today, also some of the adjacent portions of Middletown and Bristol, the former at first being referred to as the middle lots. Thus we find an entry to the effect that the meeting of Fourth Month, 1685, was held at Makefield, about two miles above "the falls."

By 1689 the need for a regular place of meeting was felt, as shown by a minute of 2d month 3d, when a committee was appointed to discourse with workmen about building a meeting house and to consider a location. The Committee arranged with Samuel Burgess for a tract of six acres. The meeting instructions were to get it grubbed if possible. The timber was to be removed if

cleared ground could not be found. The Meeting approved the purchase, and authorized the preparation of a survey, and deed conveying the tract to trustees to hold for the meeting. This deed bears date of 10th Mo. 7th, 1685; the location is later cited as being on the great road from "the Falls" of the Delaware toward Southampton. After the death of Samuel Burgess, his executors found a mistake had occurred in preparing the first deed for the meeting property. They therefore had a new deed prepared 12th Mo. 1st, 1724, conveying the proper piece of land without further money consideration, but subject to a yearly quit rent of one grain of Indian corn per year if demanded by the heirs of Samuel Burgess. This has never been demanded, and if it were, many of our members would no doubt have some share or claim to it.

"The building committee reported an agreement with Randall Blackshaw to make twenty-five thousand bricks but have not as yet agreed with any carpenter, nor can they give any certain amount of the timbers." From that time there seems to have been much activity in the matter of the prospective meeting house; among other things the committee was instructed to locate a spring, or if unsuccessful, a well was to be dug. A subscription paper was authorized and a spontaneous response resulted in a number of subscriptions exceeding in amount twenty-five pounds. The meeting approved the apportioning of the district for a systematic collecting campaign and we find the following interesting authorization by the monthly meeting of 4th Month, 1689:

> Agreed that Richard Hough shall collect for the Falls and above. Samuel Dark below the falls, and Joseph Kirkbride for the middle lots [now Middletown], and take care to get the subscriptions perfected by the 8th Month next ensueing.

By the monthly meeting in 8th Month subscription lists were in and placed in the hands of William Biles. Record is also made that Randall Blackshaw should be spoken to about the bricks he was to make and find how soon he can perfect the full complement, but instead of a hopeful report we find the following: "The Friends appointed to order bricks of Randall Blackshaw do report that he saith the bricks already made are not good, therefore he desires Friends to employ another, but if another cannot be had to

contract for them, then he will perform his contract provided he can have notice thereof in due time against the spring."

In eleventh month carpenters had been consulted with and the committee reported they could have a meeting house built all of wood 20 x 25 ft., the warmest way they can devise, for the sum approximately of £41, the carpenters to find the nails and haul the timber. The specifications provide for a gallery below with banister, to lay the floor with planks, and an upper floor covering two-thirds the area with rails and banisters at the open side, to make one chimney and to be covered on the outside with weather boards, and on the inside with sawn boards, with necessary windows, doors, etc., all of which the meeting approves. By 2d Month stone piers or underpinnings were authorized for the new house, evidently the first "extra," and later it was decided the north wall should be of stone at an additional expense of £35.

The summer of 1690 found building operations well under way. The monthly meeting in 6th month authorized a stone stable should be built, 20 ft. long, 18 ft. wide, to be located near the meeting house and to cost £13 when finished. This amount proved insufficient and later record is made of special contributions to make up the deficit so the workmen could get their pay. Concerning some delinquent subscribers to the meeting-house fund, the committee say they have spoken with divers persons that are in arrears to know at what prices they shall make their contributions of wheat. It is agreed that it shall pass at 3 shillings 3 pence per bushel, or if they can make more of it, to have their liberty to sell it, paying the carpenters the money; to which terms the workmen agree. By Eleventh Month of 1690, the building completed, a committee was appointed to have the house cleaned and a fire made therein each cold day—they were to arrange a salary for such service, which they did on a basis of 10 shillings per annum. The chimney gave trouble by its persistence in smoking, whereupon the meeting appointed Edmund Lovett to make it perfect. With no further report apparent, it is presumed Edmund Lovett was successful in his labors. Record is made of the need of a horse block, for women coming by horse-back to be able to mount more easily. This was provided and minuted.

The Falls meeting by 1691 seemed to be well established and the membership was increasing by the arrival of new emigrants. A number of able members were developing in the meeting body, the ministry of several is referred to with appreciation, and the untiring efforts of others in work for the Church and society are still in evidence. The minute books of both men's and women's meetings show there was much to claim their attention and the problems of the settlement appear to have been ably handled.

In the affairs of the county progress was being made. The first court-house was near the river bank between the Falls and Moon's Island, and from here affairs were administered until the removal of the county seat to Bristol. Friends took an active part in such movements. Warren Ely, in his History of Bucks County, states that for a number of years men from the Falls controlled the County, and from traditional records we find the intimation that much of the county business was transacted after meetings here at Fallsington. Even with the activities radiating from the Falls there was little to suggest much of a settlement at that point; in fact, John Oldmixon, the historian of Somersetshire, England, writes for our interest that when he visited America in 1708 and crossed the river at the Falls, there were a scant dozen houses there, and possibly only fifty real houses scattered about the community.

Before 1700 there was little need for roads; paths where one could walk or ride horse-back would suffice for most purposes. Building materials were largely assembled in the winter when sleds could be used. The only recorded thoroughfare in this section prior to 1675 was described as the " Kings path," following closely to the river from Upland to the Falls. In 1700 record is made that this path should be marked out and made passable for horse and cart if needed. The County recognized the road from the Falls to Southampton in 1693. In 1695 a road was authorized to be kept blazed from Richard Hough's in Makefield by the falls to the cold spring (now Edgely below Tullytown). In the summer of 1696 a road was directed to be kept marked from Gilbert Wheeler's in " Newtowne," over the stony hill to the falls; another record provides for a road from the meeting house to John Pem-

berton's plantation; still another from the meeting house to the manor, meaning Pennsbury; still others led toward the ferries. In 1730 we find record of a petition for a road from the meeting house to Bristol via Anthony Burton's, while in 1752 record is made of a lateral road from William Yardley's mill-road to the meeting house. By these records we can easily understand why so many roads center toward Fallsington and can picture with interest the colonial activities which made such arteries of travel necessary.

By 1725–1730 the keen hardships of the earlier days had somewhat disappeared, the first surveys and allotments of land had been largely accomplished, and transfers after that time were for the most part subdivisions. Some families had built substantial homes and were surrounding themselves with such comforts as that day afforded. With the settlement of Friends flourishing and increasing in size by more settlers from England, the desirability of outlying meetings was apparent and "preparative meetings" were established at Bristol and at Newtown, the latter with the meeting name of Makefield. From these two subdivisions, together with Middletown, came all of the meetings established in Bucks County, so that Falls can very properly be called the "mother meeting" of "Bucks Quarter."

By 1728 the need of a larger house at Fallsington was apparent and the question claimed the attention of the meeting which resulted in the erection of the second meeting house on these grounds, at an expense of £346 5s. 2d., as reported by Joseph Kirkbride for the Building Committee. The particular location of either the first or second house can only be a matter of conjecture. There are indications in the east wall of the old burying grounds which show some signs of having been a portion of a wall of some building. When the public road to Emilie was reconstructed a few years ago, necessitating some grading about the old meeting house on the hill, an old stone foundation was unearthed at the southeast corner of the present building, and at the east end are still visible evidences in the grass and surface of the ground of some former foundations or excavations in times past. It is a matter of record that Friends met in the old hip-roof house across the road on the corner, while the house on the hill was being built in 1789. This

strengthens my belief that the first meeting house here at Fallsington stood near the present frame house, across the road, which was formerly used for school purposes, the old walls being a portion of the wall about the burying grounds, and the well across the road may be the well authorized by the monthly meeting. Some old surveys and drawings refer to the grounds across the road as "the old meeting house lot." The second house probably occupied as part of its site the southeast corner of the present old building which had to be taken down to make possible the erection of the present house; hence the necessity for Friends temporarily meeting in the hip-roof house.

A few paragraphs about the old house on the hill may be of interest to you. In the autumn of 1787 the Quarterly Meeting brought to the attention of Falls Monthly Meeting the necessity for larger quarters for the Quarterly Meeting gatherings, especially for more room on the women's side of the house. A small committee was appointed by the monthly meeting who handed in a report as follows: "We think it right and necessary to take down the west end of the old house and build a new one of the same width as the old and 30 ft. in length, the expense of which we suppose will be about £400." This report was signed 1 mo. 23, 1788, and the meeting directed that each preparative meeting should collect its proportionate part of the amount needed.

There is no further minute concerning the meeting-house operations that I have been able to find. The recommendations of the committee do not fit the present house on the hill in any way. There are no visible evidences of any such alterations or additions, and all lines appear in most pleasing harmony as if no changes had been made. William B. Kirkbride, of Trenton, who has made a close study of Friendly history in this section, has unearthed a tradition that the house on the hill was copied after the house built 30 years previous to that time at Buckingham, and it may be possible that when Friends once fairly faced the question of building, and the probable cost of the alteration, they decided to start new from the ground up, move farther back from the road and virtually copy the house at Buckingham, which is but a few feet different in

size from the house here. This is merely my personal impression, and whether it can be substantiated or not I do not know.

With the two houses standing today, built in 1789 and 1841 respectively, the two referred to as preceding the house on the hill, and the meetings held temporarily in the hip-roof house, there is every indication of five places of worship having been on these grounds here at Fallsington. The hip-roof house is still the property of Friends. What it was built for, or the date of erection, has never been recorded to my knowledge. There is record of a house being built for the schoolmaster in 1757, and this may have been that house. It was used also at one time as a boarding school for girls. In it was housed for many years the Fallsington Library, until removed to its present location.

The question of schools became quite an issue as the colony developed. There is a record that the first meeting house was fitted up for a school house in 1733, but I find no confirmation of this statement. In 1749 Joseph Kirkbride, by will, left to Falls Meeting a tract of land at Maurice River, New Jersey, to be sold, and proceeds used for school purposes, a building to be erected and maintained near the meeting property. Various additional bequests were added to the Kirkbride funds in the years following.

The minutes of Falls Monthly Meeting, Twelfth Month, 1794, authorized the erection of a stone school house to be about 22 x 30 ft., two stories high, to stand near the north line of the meeting grounds. From information prepared for me a few years ago by my late uncle, James H. Moon, the following may interest you. Born in 1830, he knew the present school house in his boyhood days as the "new school house," to distinguish it from the old school house, which he states was a one-story frame building on a site now covered by the east end of this [Orthodox] house.

School was held in both the old and new school houses until the old one was taken down to make way for this house in 1841. For a number of years prior to 1841 meeting was held in the new school house and on monthly meeting days men would withdraw for business sessions to the old school house.

In the school house of today, in the rear of this building, school is still held, it being one of the most thriving of our smaller yearly

meeting schools. Twenty-three pupils were in attendance the past year and it may be interesting to mention that nine children, all Friends, were direct descendants of the early settlers near the Falls or in Makefield over two hundred years ago.

A Minute in 1813 and a deed show the purchase of a tract of ground for another home for the schoolmaster. Possibly the large hip-roof house was too much for the schoolmaster to maintain, or it may have been needed for the boarding-school purposes. The small stone house west of the old burying ground across the road was erected no doubt as a more suitable home. Friends of Falls Meeting early exerted their efforts in providing school facilities for districts away from the meeting house, especially in Makefield; one interesting structure still standing, an octagonal building of stone, was built by Friends in 1775. The building is well maintained, through the generosity of Friends, and is an interesting landmark.

Friends early provided burying grounds under the care of the meeting, a decided improvement over the custom of small family grounds of which many still exist in this neighborhood. A tract was set aside on the plantation of Phineas Pemberton near the river, but appears not to have been a popular location, possibly because of the great freshet in 1696 cutting new courses into the land. A small plot of that original project is still maintained by Falls Monthly Meeting, with funds provided by Phineas Pemberton to care for the graves of his family. An area was set aside at the meeting-house grounds; purchases were also made by the meeting of small areas for burial purposes near Oxford Valley, on land bought of John Rowland, and one at Slate Pit Hill in Makefield, conveyed by William Yardley and others; this plot is near Yardley. Samuel Carpenter deeded a piece of ground in Bristol to the Monthly Meeting in 1710 for burial purposes and as a pasture. These outlying grounds are unfortunately not kept in as creditable condition as they should be today, as no funds were ever made available for such purposes.

The name Fallsington does not appear in records of the early days. The first record I can find appears on a survey and map prepared in 1782. Scott's Gazetteer, published 1795, includes the

name of Fallsington, and it was a half century later before a post office was established here in 1849. The village of the 19th century was typical of many country hamlets; the majority of homes probably were occupied by families who had retired from their farms or those whose income depended upon the farms. Prior to 1890 many homes in the village were occupied by Friends. In 1800 the Falls Library Association was organized, and incorporated in 1802. The first article of the constitution provides that no book shall be admitted which shall have been written with an intention to discredit the "Christian religion." The library is today free, with probably one of the best book collections of any library of its size.

One member of the Society was engaged in the boating business in early days, hauling lime for farmers' uses. Debating one 5th day whether he should go to meeting or proceed with his boating, he decided to omit meeting. Driving his mule to his boat and pushing ahead with his load he struck a submerged rock, causing a crack, through which the water rushed into his boat, wetting the load of lime, thereby causing it to start slacking, expanding his boat in every joint and resulting in great loss. His success in after life resulted from his caution thus learned, and his grandson is one of our most regular attenders today, especially at mid-week meeting.

A Minute of 3 mo. 4, 1789, stated that all slaves held by Friends in this district were free. Many had been free, however, when the yearly meeting first took the subject in hand about 1770. The papers of freedom for such slaves were invaluable to the holder, showing them to have been liberated. It is interesting to note that many blacks brought their treasured documents to an esteemed Friend of this meeting to keep safely for them. Many of these papers were never called for and remain today in the possession of the Friend's family.

Some glimpses of the economic life of the neighborhood may not be out of place. Rafting days brought much activity to the Falls. Here raftsmen from the upper Delaware met the buyer from below the falls, and after bringing their rafts of pine or hemlock down the river and safely through the falls or rapids, the

lumbermen would dispose of their logs and with their crews return to their homes in the Poconos or about the headwaters of the Delaware. The buyer would have his purchases assembled in larger units and towed to Philadelphia or other points. The old brick hotel, still standing beside the municipal wharf in Trenton, known as the Bloomsbury House, was the scene of much activity in those days as a common stopping place for those temporarily residing by the river for this trading. During the past thirty years rafting has almost vanished, the last raft coming down about 1900.

With ten miles of frontage on the river, the question of fisheries has been a factor since the days of Mahlon Stacy and his herring traps. Every farm with a smooth and suitable beach has in times past been an active place for shad fishing. With crews of fifteen to twenty-five men and nets usually 110 or 130 yards long, this industry has been a factor each spring season for over a hundred years. One fishery, that on the Burton farm near Tullytown, has been fished every season from 1804 until 1918. Catches have been recorded as high as 1,300 shad taken in one haul at Taylor's Point in 1885, but for the past twenty years catches have grown less and less on account of river pollution. Wagons and vehicles of all kinds would journey for miles to the river, waiting in turn at different fisheries for their supply.

Of course, the main vocation of the Falls district down from the pioneer days has been agriculture and its allied industries, and the accomplishments of these settlers and their successors can best be attested by the evidences on all sides of substantial homes, well-established farms, and acres that have produced bountifully for one generation after another. The farm-steads in the Falls and Makefield district have many homes which for architecture and comfort cannot be excelled in rural districts. Within the close limits of this meeting and among the membership of Friends are at least five farms still in the same family after nearly two hundred years, and others for nearly one hundred years. In 1767 a horticultural industry was established by a member of this meeting which today is being conducted by the fourth and fifth generation of his descendants.

Grist and saw mills were in operation on a number of streams

in this section. Howell's original mill by the river in Morrisville was ruined by a freshet in 1904 and has since crumbled. Moon's mill was closed within the past decade after nearly two hundred years of operation on Magnolia Creek. The mill of William Yardley, of colonial days, is still operated by a descendant at the upper edge of this village, near the old mill pond and present railroad tunnel. Thomas Smith, a Friend, had an extensive wheelwright and blacksmith business; in addition to this, his wife's parents, John and Mary Moon Linton, helped him to build a grist mill on the William Satterthwaite property, across the field from the meeting house. This mill has not been in operation for a generation, but is still in a good state of preservation. A tan yard of considerable size was operated across the road from the meeting house here at Fallsington, but has been in ruins for many decades. Two factories for making bone buttons were colonial industries of Morrisville.

In the general business of the neighborhood, Friends have filled an important place; scarcely any worthy movement was started without their participation. The first and most successful insurance company of this county was started by Friends from the Falls and is largely directed by them to this day. The Centennial History of the Farmers' National Bank of Bristol in 1914 is replete with names of Friends who served the Bank in some capacity; many were members of Falls Monthly Meeting. In each successive movement of bank, trust company, building and loan association, Friends have freely participated, and have been honored with responsibility in the management. The Fallsington Library owes much to guidance and directing by Friends. In the organizing and building of the "upper or Calhoun St. bridge" across the Delaware, Friends from both sides of the river were extensively interested, and their courage was a large factor in promptly rebuilding after the spectacular fire which destroyed the old wooden bridge on June 25th, 1884. The Fallsington Company for Safety to insure against theft, has had Friends largely interested therein since its inception, generations ago.

Chapters could be written on the many able members of Falls Monthly Meeting and persons prominent in this neighborhood

since its settlement. The records of Philadelphia Yearly Meeting show the appreciation by that body of the advice and counsel of many members of Falls Meeting. A Friend from Falls was one of the first of those appointed to the Meeting for Sufferings at the time of its formation, and the same may be said of the original committee to have care of a proposed boarding school for Friends' children, in which we, of today, recognize the "Westtown School Committee."

I would close by emphasizing those accomplishments in which our whole citizenry has taken part, and those factors that have developed, and continued in action as group after group has participated in the affairs of the same district, and in the same meeting for over two hundred and thirty-five years, maintaining a membership and attendance at this meeting house each First Day that compares favorably at present with any time in the past.

These pages from the historical record are presented, possibly with some interest to you, but with a full appreciation that restating events of the past avails us nothing, if those of us bearing the mantle of our forefathers do not prove worthy of our inheritance, working in harmony, and with appreciation of our fellow-men, meeting the tasks and requirements of the present day as they come before us. Those of us who are members of the Society of Friends in this section, and those whose ancestry or Quaker background gives them any pleasure in sharing in that title, should not leave these grounds with a self-satisfied feeling on account of past records, but with a clear conception of our responsibilities for the future.

RULES.

(The following is from an old, perhaps contemporaneous manuscript, exhibited at the summer meeting of the Friends' Historical Society at Fallsington, Pennsylvania, 1923. These were the rules to be observed at the Friends' School at or near James Neelds, Makefield. It was one of the outlying schools, about five miles from Fallsington. The school building is still standing, in a good state of repair.

The rules seem fairly liberal as compared with some others of that period. At least there are fewer detailed prohibitions.—*Editor.*)

1st. The said school shall be open for the children of all those who have an interest or right in the said school by their subscribing toward or otherways helping to build the said school house. Let them be of what religious persuasion they may, they complying with the rules and orders thereof, providing they live within a reasonable distance of sending to said school.

2nd. No distinction or partiallity shall be shown to children of one society more than to those of another, or between the children of the rich and poor; but the strictest impartiallity in this respect shall be observed by the committee and teacher to all.

3rd. A book shall be kept to enter employers names, number of scholars and time of entrance.

4th. To prevent cause of uneasiness and the school from being thronged, no lost time for schollars shall be allowed, but employers may send others in the room of such who may be sick or kept at home at the time, but not afterwards.

5th. The price of schollars shall be per quarter, and for any branch of learning not usually taught by the quarter, the customary prices.

6th. The hours of teaching shall be from the first of the 3rd Mo., to the first of the 9th Mo., from 8 o'clock to 12, and from 2 to 6, and from the first of the 9th Mo. to the first of the 3rd Mo., from half after 8 in the morning till 4 in the afternoon; allowing one hour at noon.

7th. The teacher shall give the strictest attention to prevent corrupt or wicked words and actions, and to refrain from vice and immorality of every kind, and take care that the plain scripture language be observed at the school.

8th. No teacher in said school, not entered for a fixed time, shall leave it without giving the committee three months notice by delivering a written notice to the committee or some one of them; nor shall the committee dismiss any teacher without the same notice unless for a non compliance with these rules, or a manifest deficiency in the duties of a teacher.

9th. The teacher shall not dismiss any scholar without a sufficient reason by four (at least) of the committee, and if any employer shall take their child or children from school without cause approved by the committee as aforesaid, he or she shall pay for the whole time entered for.

10th. The teacher shall suffer no schollar in the school that hath the itch, or other infectious distemper.

11th. The teacher shall at no time omit attending his school without having given the scholars notice the preceeding day, unless upon some sudden and extraordinary occasions.

PLAYWICKY.

We are beginning to garner some of the early fruits of Albert Cook Myers' researches into the life and writings of William Penn. At a meeting of the Bucks County Historical Society, held Sixth Month sixteenth, 1923, our fellow member, and major historian of Penn, was chief witness in fixing the site of the old Indian town of Playwicky. It is on the farm of Winder Vanartsdalen, in Southampton Township, and the Society held its meeting on the spot.

As the crow flies it is seventeen miles northeast of Philadelphia, two and a half miles west of Langhorne, and one-half mile back, westward, from Neshaminy Creek. It lies in a picturesque little vale, on a southern slope, along a little stream appropriately dubbed "Playwicky Run" by the present-day discoverer of the site. There is a large, flowing spring close at hand that no doubt was of long-time service to the dusky Delawares. It is hoped to mark the site of Playwicky with a large, natural stone.

It was the most important Indian town of the first days of William Penn's settlement. The site was soon sold to the Proprietor by the Indians. Thus the village passed out of existence, but not out of history. It is referred to so prominently and interestingly in early documents that many historians have sought to locate it, but in vain. The name "Playwicky" signifies "Wild Turkey Habitation" in the Indian tongue. It was the home of the great chief Tamany, who, after some rough handling by A. C. M., turns out to be as full of self-seeking and chicane as the modern political organization that bears his name (with an added m).

The real key to the discovery of the site lay in two documents that described the town as near certain properties. Then by long search in the land records in Bucks County and at Harrisburg the properties were located. It then appeared that if the town lay near

both of them, it must have been approximately between them. Next was called in Dr. Henry C. Mercer, the skilled archæologist of Bucks County. By sinking shafts for exploration Dr. Mercer found the blackened earth and stones of Indian campfires.

The spot had long been a rich field for the discovery of Indian arrowheads, tomahawks, and other implements. Colonel Henry D. Paxson exhibited a collection of such artifacts that he secured from the locality some years ago. Of peculiar interest was a small, carved image of a turtle, probably worn as an amulet. The turtle was the totem of the Unami division of the Leni-lenape or Delaware nation. The Unami held the hereditary chieftainship of the confederacy.

This compelling proof of the site of Playwicky represents as clever and thorough a bit of intensive research as has been carried through in many a moon. For good measure the historian of the day turned aside to delete thirty names from the passenger list of Penn's ship, " The Welcome." To the dismay of some descendants present he proved that these immigrants arrived a month in advance of Penn, in the " Friends' Adventure."

Having seen and handled these early by-products of Albert Cook Myers' researches, we shall await with eagerness and some trepidation his major findings. At any rate, we are sure of Playwicky.

R. W. K.

QUAKERISM ON PRINCE EDWARD ISLAND IN 1774.

While Friends are interested in the Quaker experiment on Tortola the following accounts may be timely. They tell of a still briefer Friendly experiment far to the north on another island. This was on the Island of St. John, the name of which was changed in 1799 to Prince Edward Island as a compliment to the Duke of Kent, who visited it in that year.

The documents printed below were sent over some months ago by the kindness of Norman Penney, transcribed from manuscripts in the Friends' Reference Library, at Devonshire House. Since that time some notes have been gathered from printed sources and from the land records at Charlottetown, Prince Edward Island.

From the land records it appears that Robert Clark, of Rosemary Lane, Middlesex, Salesman,[1] bought about 17,450 acres on St. John's Island, of Edward Layton, 3 mo. 25, 1773. After that date there are various deeds and leases by Robert Clark until 1789. In 1783 the settlers on the Island were having a difficult time and Robert Clark, among others, was petitioning for an abatement of quit-rents.[2] There is a lease of one hundred acres, 11 mo. 24, 1784, to Joseph Roak. The census of the Island in 1798 shows the "Widow Clark," but no Robert Clark.[3]

The net result of the study seems to be that Quakerism took no hold on the Island. It is said that some elderly people residing there today claim to be descended from a few Friends who fled to the Island with other Loyalists during the American Revolution. No tradition has been found of an early settlement of Friends from England.

The following accounts open the story that came to an early end, but apparently can never be fully told:

LETTERS.

Letter from William Forster, of Tottenham, to his brother-in-law, William Fairbank, dated 1 mo., 1774:

> "Thou doubtless hast heard that Robt. Clark has purchased a track of land of 18000 Acres in the Island of St. John, in the Gulf of St. Lawrence; he sent one Macdonald, a relation of Ann Storrs, to view it. He gives him a fine account of the soil, its produce and the Climate, so that since Robt. Wife death, he is for going over, is about purchasing a vessel and purposes freighting it with Passengers and Implements of Husbandry. He, I believe, does not intend staying long there but trading to and from. He has placed his Son with us, his daughter, I believe sister will have."[4]

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[1] Elsewhere, "Robert Clark, Princes Square, Ratcliff highway, merchant." This in a deed of 8 mo. 12, 1775, of 1,000 acres on St. John, sold by Robert Clark and Robert Campbell, of Northumberland Street, in the Strand, Middlesex, to John Townsend, of Prescott Street, Goodman's fields, Middlesex, pewterer.

[2] *Acts of Privy Council, Colonial Series, Unbound Papers*, p. 602.

[3] Duncan Campbell, *Hist. of Prince Edward Island* (Charlottetown, 1875), p. 224.

[4] Wm. Forster had a school for boys at Tottenham, and his sister a school for girls.

In a subsequent letter to another Friend, W. F. repeats the particulars above written. In addition:

> "He has purchased a vessel which he purposes freighting with Settlers some of which are poor Friends— . . . [as above] and a saw and corn mill."

JOURNAL.

From "The Journal of Joseph Roake of his Voyage from England to the Island of St. Johns, before the Revolutionary War." Joseph Roake and his wife and "sweet little girl embarked 4th mo. 6th, 1774, on board the Elizabeth Snow, John Russell master, bound for Grenvil Bay, in the Island of St. Johns in the Gulf of the River St. Lawrence."

At Poole "Frd Clark came on board to the great joy of all on board"

On First-days meetings for worship were held—in the morning on the Quarter Deck, and in the afternoon in the Great Cabin, "in both of which our kind friend Clark appeared in testimony and prayer." Week-day meetings were held in the cabin.

On the 13th of 5 mo. they were near the Banks of Newfoundland. On the 25th they sighted Cape Breton and sailed north between the Cape and "a small Island called St. Pauls." On the 27th the Island of St. Johns came into view. Two days later "Grenvile Bay" appeared. "On the 30th about 4 o'clock frd Clark was Rowed from our ship to Elizabeth's town (the Place where James Macdonald was settled), a space of about 6 or 7 miles in our ship's Long-boat. James Macdonald not having received one single letter from Friend Clark since he (James Macdonald) left London, who was of consequence not so well Provided to Receive us as he would have been had he known of our coming on time.

"But notwithstanding he so contrived as to Provide for the married folks to lay on shoare under cover and then he with a whale boat and our ship's Long-boat came to fetch us ashoar and gave us a friendly welcome . . . and myself and wife and 2 other men and wifes took up our Lodging at James Macdonald's house their to continue till a suitable place can be provided

"Frd Clark and many of the People went from Elizabethtown about 2 miles down the Bay towards the sea to Point of Frd Clarks Farm supposed to be the fittest Place to build our town on, where after cleaning the wood of from a Space sufficient they erected 2 tents Covered with the spare riging . . .

"Myself and many more employed in the woods in felling timber to build log houses"[5]

Here the Journal ends.

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[5] There is an Account Book still preserved at Charlottetown, P. E. I., that was kept by Benjamin Chappell, a wheelwright, employed by Robert Clark. Chappell is said by his descendants to have been an Anglican. On 1 mo. 31, 1775, he wrote the "Number of persons in Mr. Clark's service or else de-

ITEMS FROM PERIODICALS.

"Educational Leadership Among Friends." An historical sketch of Friends' schools, colleges, and teachers.—*American Friend,* 2 mo. 2, 1922, pp. 84–86.

An account of Seebohm Rowntree's efforts in dealing with the labor problem; also a picture of Seebohm Rowntree walking with Lloyd George.—*American Friend,* 2 mo. 9, 1922, pp. 104–105.

"From the Diary of a Quaker Worker in Russia" gives a vivid picture of conditions in the famine area.—*American Friend,* 2 mo. 16, 1922, pp. 128, 136.

"Records of Anti-Slavery Friends" gives some interesting information about that body of Friends, with some excerpts from their records.—*American Friend,* 4 mo. 27, 1922, p. 340.

Among the contributions of Friends to horticulture is the "Delicious" apple. Jesse Hiatt, a Friend and an apple specialist, produced the parent tree near Peru, Iowa. It is still bearing apples at the age of fifty years. Its scions are growing in every apple-producing quarter of the world.—*American Friend,* 3 mo. 8, 1923, p. 195.

Another notable historical document is the moving-picture film of Friends' relief work in various countries of Europe.—*American Friend,* 3 mo. 15, 1923, p. 215.

Luke and Elvira T. Woodard celebrated the seventieth anniversary of their marriage at Fountain City, Indiana, 4 mo. 14, 1923. Luke Woodard has been a minister for sixty-four years and is the last surviving member of the

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pendent on his store at New London." Under the subheading, "Elizabethtown," are the names: James McDonald, Joseph Rook (*sic*), and the following without Christian names: Chator, Adams, Smith, Warren, Anderson, Alkisson, Jeomans (or Yeomans), Coffin, Cole, Churchward, Hopkins; the number in each family, and also various workmen and fishermen, unnamed, are listed. Total, 129. The name "Elizabethtown" has disappeared. What seems to be that locality is now called French River. It is on the north side of the Island, near New London.

group that helped initiate and carry on the Great Revival that began among Friends about 1860.—*American Friend,* 4 mo. 26, 1923, p. 326 (with portraits).

A description by an eyewitness, of the outbreak of the revival among Friends at Spiceland in 1867, is given in the *American Friend,* 5 mo. 10, 1923, p. 363.

The twenty-fifth anniversary of the Happy Grove School, maintained by Friends on the Island of Jamaica, was celebrated 7 mo. 1, 1923.—*American Friend,* 7 mo. 26, 1923, p. 581.

The Friend (Phila.), 12 mo. 14, 1922, p. 286, refers to the fact that the wonderful horse story, *Black Beauty,* was written by a Friend, Anna Sewell (1820–1878). It was published in 1876 and is probably the most successful animal story ever written. More than three million copies of the book have been sold in America alone.

The first woman mayor of a London borough is a Friend, Ada Salter, appointed in the autumn of 1922. Near the same time Martha G. Thomas, a Friend of Chester County, was elected to the Legislature of Pennsylvania, the first woman to sit in that body.—*The Friend* (Phila.), 2 mo. 8, 1923, p. 382.

John G. Whittier's loyalty to Friends is illustrated in an excerpt from one of his letters reprinted in *The Friend* (Phila.), 2 mo. 22, 1923, p. 402.

In *The Friend* (Phila.), 3 mo. 22, 1923, pp. 451–452, reference is made to the relations between Friends and Mennonites in their peace testimonies during the late war. The fact is brought out in J. S. Hartzter's *Mennonites in the World War* (1922).

A sketch of the life of Dikran Donchian (d. 9 mo. 24, 1922) is given in *The Friend* (Phila.), 3 mo. 29, 1923, pp. 458–460. He was an Armenian Christian who became a Friend. He prospered in business, became very influential in many directions, and was recorded an Elder of New York Monthly Meeting.

In "A Day with a By-gone Industry," Frances Tatum Rhoads describes a visit to the sites of some old forges and iron furnaces of Pennsylvania.

A good many important names and facts of Quaker history are brought in review.—*The Friend* (Phila.), 5 mo. 17, 1923, p. 547.

A review of "Quaker Literature During the Past Year," by Hubert W. Peet, of London, is printed in *The Friend* (Phila.), 5 mo. 31, 1923, p. 567.

Notes on Mountmellick School, Queen's County, Ireland, began serial publication in *The Friend* (Phila.), 5 mo. 31, 1923, p. 568. There is an interesting letter from Whittier (p. 568) expressing his interest in Friends' educational effort.

In a communication to *The Friend* (Phila.), 6 mo. 7, 1923, pp. 580–581, is a summary of the argument which long ago convinced most people that Benjamin West, the painter, was never a member of the Society of Friends, although he had Friendly connections and no doubt liked, on occasion, to call himself "a Quaker." Articles in *The Pennsylvania Magazine of History and Biography* are cited. See also this BULLETIN, 2: 124 and 3: 50.

Extracts from the Diary of Joshua L. Baily (1826–1917) began publication in *The Friend* (Phila.), 7 mo. 12, 1923, p. 14. The portions thus far published are of rare interest and importance to the historian and to the general reader. If only such diaries as this and Marmaduke C. Cope's could be thoroughly indexed for ready reference, how many topical narratives of modern Quaker history could be enriched by them!

The account of the voyage of the "Woodhouse" (1657) from Bowden, *History of Friends in America,* 1: 66 ff., with some omissions, is reprinted in *The Friend* (Phila.), 5 mo. 31, 1923, pp. 566–567.

"Some Belated History of the Founding of the Laing School" at Mt. Pleasant, South Carolina, by Cornelia Hancock, is in the *Friends' Intelligencer,* 2 mo. 17, 1923, p. 106.

In the *Friends' Intelligencer,* 4 mo. 28, 1923, pp. 305–306, is a contemporary account by William E. Bartlett of a journey from Baltimore, Maryland, to Center Quarterly Meeting, Center County, Pennsylvania, in 1842. Traveling as far in a day as we do now in an hour, crossing mountains, fording streams, delayed by a broken carriage wheel (as we are by a puncture), sleeping on carriage cushions, covering 340 miles in all—this is the story of our ancestral journey to Quarterly Meeting.

Charles F. Jenkins cites recent instances of the sale of old Meeting records at public auction, one instance being of two hundred and nineteen membership certificates "which realized $12.43, a little more than one-half a cent apiece!" He utters a ringing protest against such apparent breach of trust, and speaks a timely word in favor of gathering old records into central, fireproof repositories.—*Friends' Intelligencer,* 7 mo. 28, 1923, p. 518.

A full report, with valuable illustrations, of the centennial celebration of the founding of Bootham School, England, is given in *The Friend* (London), 5 mo. 25, 1923.

Portions of the presidential address (1921) given before the Friends' Historical Society, of England, are printed in *The Journal of the Friends' Historical Society* (London), 19 (1922) : 66–81. Interesting statistics and quotations are given to indicate the economic and social position of "The First Publishers of Truth." In the first place, it should be remembered that in George Fox's day the vast majority of Englishmen lived in the country. Cities were relatively much less important than in this industrial age. Early Friends came largely from the more substantial class of country folk. Of the first group of itinerant Friends' ministers, about seventy in number, the great majority (68 per cent) "were connected closely with the land either as proprietors, tenants or laborers, or as the wives of these." Next came the merchants and traders, 13 per cent; then the professional class, 12 per cent. "Over half of the Seventy may be described as being in a good material position in life, as having a superior education, and as possessing widespread influence in the districts in which they lived" (p. 81).

James Simpson (1743–1811), a minister, appointed a meeting at Easton, Pa. His companion, Jacob Ritter (1757–1841), secured the court-house for the meeting, against some opposition. The courage of James weakened and he wanted to flee the meeting and the city, but Jacob held him strictly to his bargain. As a result James preached with telling effect.—*Journal of Friends' Historical Society* (London), 19 (1922) : 88–90.

A. Neave Brayshaw quotes from the writings of Thomas Thompson (d. 1704) to the effect that George Fox was sometimes called "Leather Coat" because he wore "Leather Breeches and doublet." Some evidence is also presented to show that leather was worn at that time for purposes of economy.—*Journal of Friends' Historical Society* (London), 19 (1922) : 101.

Norman Penney continues to add valuable notes to his Cambridge *Journal of George Fox*. Those who possess the two volumes should keep in touch with the additional annotations printed in *Journal of Friends' Historical Society* (London), 19 (1922): 102–104. See also 19 (1922): 124–125 for supplementary notes on *The Household Account Book of Sarah Fell*, edited by Norman Penney.

Interesting items on "Tones in Preaching" are printed in *The Journal of Friends' Historical Society* (London), 19 (1922): 138–139.

Continuing his sketches of "Friends who have led the way in various directions," Norman Penney mentions the following American Friends: Charles Francis Jenkins, of Washington, D. C., for inventions connected with moving-picture apparatus; Philip Syng Physick, M.D. (1768–1837), "The Father of American Surgery"—a non-Friend but of Quaker descent and training; Cyrus Chambers, Jr., of Philadelphia, inventor of book-folding machines; Samuel Hill, of Seattle, Washington, originator of the idea of the concrete highway connecting the United States and Canada; Elihu Embree, anti-slavery publisher.—*Journal of Friends' Historical Society* (London), 19 (1922): 129–135.

At the Friends' Reference Library, Devonshire House, London, is preserved a series of letters written by Priscilla Green (1802–1877) descriptive of her visit to the United States, 1856–1858. Many prominent American Friends of that day are mentioned.—*Journal of Friends' Historical Society*, 19 (1922): 126–127.

Those interested in Quaker history cannot afford to miss a page of *The Journal of the Friends' Historical Society* (London). Of especial interest to American Friends are the items in volume 19 (1922) concerning the following: Abel Thomas (c. 1737–1816), p. 82; Stanley Pumphrey (1771–1843), p. 90; James Hamton (1764–1792), pp. 91–93; Jonathan Lacock (d. 168⅘), p. 93; Lindley M. Hoag (c. 1808–1880), p. 94; Daniel Ricketson (1813–1898), pp. 95–97; Joshua Evans (1731–1798), pp. 98–100; Jean de Marsillac, p. 107; Rufus Hall (1744–1818), p. 122.

In "Long Voyages 56 Years Ago" Walter Robson paints a picture from his own experience of Friendly voyaging to Australia and the South Pacific Islands by sailing vessel. One hundred and eight days from Sydney to England was the span of the homeward voyage. Strange it seems that Friends

still live who can remember and describe nearly the same conditions of travel that the first Friends experienced on their religious journeys.—*Friends' Quarterly Examiner,* 4 mo., 1923, pp. 178–184.

Now we have further light on the tribulations of Josiah Coale and Thomas Thurston in Maryland in 1658. The story is told in the "Provincial Court Proceedings," printed in the *Archives of Maryland,* 41 (1922), 104, 105. They were proceeded against and imprisoned for remaining in the Province "wthout gyving in their names to the Gov^{r}, or Secretary wthin one month after their s^{d} Arryvall, or taking Oath of ffidelity to the L^{d} Prop^{r} of the same. And not only soe, But haue & still goe on, to seduce many of the poeple unto erroneous & blasphemous Tenetts." In the same volume, p. 203, is the story of Josiah Coale's experience with a "Jew Doctor," Jacob Lumbrozo. The itinerant Friend, in spite of his "erroneous & blasphemous Tenetts," was apparently defending the divinity of Christ against the assaults of the Jewish unbeliever. For further data on the persecution of Josiah Coale and Thomas Thurston in Maryland, see *Archives of Maryland,* 3 (1885), 348, 349, 353, 364.

For further light on their travels in 1658, and a biographical sketch of Josiah Coale, see Bulletin of Friends' Historical Society, 6 (1914) : 2–6.

Portions of Charles F. Jenkins' study of the Island of Tortola, with much of the Quaker history omitted, appear in the Bulletin of the Geographical Society of Philadelphia, 21 (1923) : 1–20. For a notice of the complete paper see Book Reviews, below.

As a background for the history of conscientious objection to military service during the late war should be read "The History of Military Conscription with Especial Reference to the United States," by Frederick M. Cutler, in *The Historical Outlook* (Phila.), 5 mo., 1923, pp. 170–175.

An article on "Timothy Matlack—Penman of the Declaration of Independence," with portrait, is in the *Papers Read before the Historical Society of Frankford,* Vol. 2, No. 7, pp. 329–330. Matlack became one of the Free Quakers, or Fighting Quakers, at the time of the American Revolution. He was active in raising funds for the erection of the Free Quaker Meeting House still standing at the southwest corner of Fifth and Arch Streets, Philadelphia.

An article entitled "The Fighting Quakers" is printed in the *Proceedings of the Numismatic and Antiquarian Society of Philadelphia*, 29 (1919–1921): 69–81. The history of the Free Quakers is traced from their separation from the main body of Friends at the time of the American Revolution to the service of twenty-six of their members (names given) in the late war. A Minute of their Yearly Meeting (1917 or 1918?) is quoted paying tribute to those "now in the service of the country in the Army or in the Navy . . . showing that the spirit of the members of the Society continues strong and staunch to those ideals and principals (*sic*) which inspired the founding of the Society when Liberty was at stake and birth was given to this great Nation." The whole article is sympathetic to the Free Quakers, very sympathetic.

BOOK NOTICES AND REVIEWS.

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 304 Arch Street, Philadelphia.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book and Supply House, Richmond, Indiana.

Friends' Bookshop, 140, Bishopsgate, London, E. C. 2, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

(On account of the infrequent publication of the BULLETIN, historical works are often reviewed in other periodicals some time before a number of this magazine is to be published. In some such cases, and in others where the historical portion of a general treatise is not large, only a brief notice will be given, with reference perhaps to an adequate review elsewhere.—*Editor.*)

Balch, Thomas Willing (editor). *Willing Letters and Papers . . . with a Biographical Essay of Thomas Willing, of Philadelphia (1731–1821).* Philadelphia: Allen, Lane and Scott. 1922. Pp. 227.

If anyone is seeking for evidence of the magic in mere names, let him look over the long lists of signers to two papers printed in this book: one a memorial to Governor John Penn, in 1763, by the Merchants and Traders of Philadelphia; the other by the same, signing the Non-Importation Resolutions of 1765. He will rub his eyes and wonder whether these are not actually contemporary lists, so familiar are many of the names.

Every page of Mr. Balch's book is crowded with allusions and incidents which shed a vivid light on the Revolutionary period. One instance: the memorial above noted is dated November 1, 1763; and then, in brackets, are these words: "Several of the Subscribers, being of the people called Quak-

ers, except as usual to the style." Apparently the Friends would not brook "November."

Again, here is an interesting problem in historical geography. In 1777 Mr. Willing, then in Philadelphia, during the British occupation, writes to his partner, Robert Morris, then in Lancaster, "a letter sent down to R. W. in Haverford township, Chester County, near the Fox Chase—can be sent in perhaps privately." Haverford township is now in Delaware County, which was set off from Chester County in 1789. The present home of Mr. Anthony Gallagher, on the West Chester Pike just east of Newtown Square, and opposite the old eight-sided school house, was the Fox Chase Inn of 1777. But the old inn was in Newtown township, not Haverford; an interesting question here for local antiquarians.

It is greatly to be hoped that out of the stores of family papers which Mr. Balch possesses he will give us further reminiscences of his distinguished ancestor, to whom our country owes so much.

RICHARD T. CADBURY.

Biographical Catalog of the Matriculates of Haverford College, 1833–1922. Philadelphia. Alumni Association of Haverford College. 1922. Pp. 755, cloth. $2.00.

This bulky volume of condensed biographical information was prepared by a committee of the Alumni Association. Revised and greatly enlarged, it nevertheless acknowledges its debt to the first edition (1900), edited by Allen C. Thomas. The book can be secured by addressing The Registrar, Haverford College.

All told, it represents an enormous amount of work. It contains lists, with dates, of members of the college Faculty, the Board of Managers, Officers of the college, and recipients of honorary degrees. These are in addition to the main body of the work, which contains brief biographical sketches of nearly three thousand graduates and old students of the college.

The students are grouped according to classes and are also indexed at the close in alphabetical order.

From the standpoint of the history of Friends, this volume is a very important biographical compendium. Obviously its pages shine with galaxies of outstanding Quaker names.

Birket, James. *Some Cursory Remarks Made by James Birket in His Voyage to North America, 1750–1751.* Yale University Press, New Haven, Conn. 1916. Pp. 75.

Published several years ago, this book is now mentioned because of the new light shed on James Birket by Charles F. Jenkins in his *Tortola* (reviewed below). Birket turns out to have been a Quaker merchant, and one

of the important supporters of the Friendly experiment at Tortola. He came from England, lived at Antigua, but transferred his membership in 1743 from Lancaster Monthly Meeting, England, to Tortola Monthly Meeting. See Jenkins, *Tortola,* 8, 76.

In the journal here reviewed Birket travels overland from New Hampshire to Maryland, and back to New York, on business. His writing refers mostly to trade and to descriptions of city and country. Yet he attends "Meeting" on First-day and mentions Israel Pemberton and other prominent Friends with whom he associated in Philadelphia.

Friends statistically inclined will be interested in the following item written about Philadelphia after the traveler had visited that city: "Said [Jabez] Fisher above told me there is now Four Meeting houses belonging to Friends wch Consist of 800 Families and which are Reckoned at 2700 Individuals." (Page 73.)

At Newport, Rhode Island, he sat with Friends, but had this to say: "The Meetg. house is also large and has two tier of Gallerys And a Cupola on the top, but the friends in my Opinion are as Topping as their house, for I did not Imagine one half of the Congregation had been of that Society and I afterwards found they were not to be known by their Language, dress, or behaviour Altho' there Seems to be a few wn. (Compair'd with the whole) that are very Examplary."—Pp. 27–28.

Donehoo, George P. *Changing of Historic Place Names; with an Introduction and Glossary of Some Historic Names Changed or Misspelled in Pennsylvania,* by Horace W. Shoemaker. Altoona, Pa.: Times Tribune Company. 1921. Paper, pp. 14.

An exceedingly interesting compilation and discussion that should be valuable to all students of Pennsylvania history. It contains a list of historic place names in Pennsylvania that have been changed, and protests against further changes of the kind.

Emmott, Elizabeth B. *A Short History of Quakerism.* New York: Doran. 1923. Pp. 348, cloth. $3.50.

We are coming to take almost everything but our pleasures in tabloid. Particularly does this seem true of our reading in these days of frenzied activity. Whereas our parents and our grandparents of a literary turn read Grote and Gibbon, and Macaulay and Prescott, we read prefaces, outlines, and summaries. Gone are the days of the deliberate, meditative reading of "the works" of favorite authors before the thought-inviting blaze of the open hearth. We have now come upon the days when he who reads may run. If we can't read as we run, we don't read.

Happily, we have not altogether failed as yet of authors who write in extenso. Otherwise Quaker literature would be very much the poorer in the loss of the altogether admirable and invaluable Rowntree series by Rufus M. Jones and William C. Braithwaite, presenting in seven rather massive volumes the history of the Quaker movement. Given this scholarly service of love and devotion, how is it to be transmitted to the busy reader? Obviously by the customary digest. Wanted, therefore, a "middle" author to convey the literary product to the light-eating and sometimes dyspeptic consumer. Elizabeth Braithwaite Emmott felt the concern and has prepared the necessary tabloid in *A Short History of Quakerism.*

She has undertaken a difficult and a self-sacrificing task; difficult in that the work of condensation involves the ever serious problem of emphasis, of balance, and of "reducing" in such a way as to maintain the integrity and clearness of the larger picture. In short, the picture must continue to be in focus. The book impresses us as meeting well these conditions.

The task is a self-sacrificing one in that its very nature inhibits very largely *creative* work and tends to stifle the buoyant self-expression of a writer, who is re-telling in briefer form what others have written. Indeed, the too frequent and unnecessary references to the two authors give a suggestion of the authority-laden atmosphere of "It is written," with little opportunity for the corresponding "but I say unto you." Yet it is in this very spirit of self-sacrifice that the Short History has been written, both as a labor of love and of service, and whatever of these limitations Elizabeth Emmott has felt—and they are not marked—she has gladly suffered.

There is one obvious criticism to be made. While the work is not a compilation, it is frankly a compendium primarily. However, it is a compendium that does not wholly "compend." The writer has brought her work down to about 1725 only, omitting "The Later Periods of Quakerism," and thus covering but one-third of the Quaker period. Apart from the first section of the book, to be noted in a moment, we feel that it is in the middle and modern periods of our history that Friends are most at sea in their lack of accurate information. Would it not have been better to have included the entire period, even though it meant digesting somewhat further the material presented, and though it involved a larger volume? As it is, we now stand in need of volume two of the compendium!

Friends are open to criticism, as perhaps are most religious bodies, for two assumptions: first, the assumption for the denomination of originality of thought and experience; and second, the assumption that it is rather largely responsible for the achievements of modern Christian civilization. Elizabeth Emmott has done us a real service in presenting material tending to correct the first assumption, which in turn should help correct the second. Part I of the *Short History* is entitled "The Antecedents of Quakerism." Following Rufus M. Jones' two volumes, *Studies in Mystical Religion* and

Spiritual Reformers in the 16th and 17 Centuries, it has chapters on spiritual religion in the early church and during the middle ages, on the Reformation, on the spiritual reformers of the Reformation, and on religious thought in England in the early seventeenth century. Especially pertinent do we consider the chapter setting forth the work of the spiritual reformers of the Reformation. It is humbling yet encouraging to find such a galaxy of interpreters of primitive Christianity who, in the century or two preceding the birth of Quakerism, were setting forth the spiritual interpretation of the church and maintaining the ideal of "hating everything that hinders love." The brief portrayals of men like Denck, Schwenckfeld, Franck, Weigel, and Boehme will give a Friend who views them for the first time something of the sensation with which a firm believer in the originality of the Mosaic Code first reads the code of Hammurabi.

The bulk of the book as comprised in Parts II and III is given largely to a reproduction of the two volumes of the Rowntree series written by William C. Braithwaite, *The Beginnings of Quakerism* and *The Second Period of Quakerism.* Part I, carrying the same title as the corresponding volume, while covering the period best known to Friends, in its general outlines at least, gives enough illuminating detail to render the re-told story fascinating and further instructive. That the presentation is interpretative as well as informational is indicated in the fact that one chapter is given to James Nayler's fall and its consequences, involving its relation to our estimate of the doctrine of the Inner Light. Part III, "The Struggle of Quakerism for Existence and for Self-Expression," begins with a chapter on the Restoration, takes up the story of the struggle for liberty of conscience, the persecutions suffered ere toleration came, the formulation of statements of faith and the expression of faith through practice in Penn's experiment in Pennsylvania, and closes with a chapter on the passing of the early leaders. It is a moving rehearsal, bringing renewed appreciation of the price our spiritual fathers paid for the faith committed to us. Part IV concludes the volume with a brief interpretation of the Quaker way of life as expressed in family and daily life, in the life of the Society and in its contact with the world outside, with helpful illustrations from the pages of Quaker history.

We cannot forbear the suggestion that a more analytical index would have been appreciated by the student who would use it for ready reference. With the exception of the entries under George Fox, the citations rarely, if ever, are indicative of the subject matter. As a whole the volume is attractive and inviting—a pleasing example withal of the bookmaker's art. We should not neglect to speak a word of appreciation of the dozen or more excellent engravings that add atmosphere and beauty to the book.

WALTER C. WOODWARD.

Gardiner, A. G. *Life of George Cadbury.* London: Cassell and Company. 1923. Pp. 318, cloth. 10s. 6d.

George Cadbury came of several generations of members of the Society of Friends. John Cadbury, woolcomber, of Burlescombe, County Devon, was introduced to Quakerism by his marriage with Hannah Tapper, of Exeter—the linking of the two family names being still well known on both sides of the Atlantic. The grandson of this couple, Richard Tapper Cadbury, removed to Birmingham (the future home of the British branch of the family) in 1794. He lived to the age of ninety-two and left a deep impress on his adopted town. He was popularly known as "King Richard." His son, John, followed in his father's footsteps and became prominent in the civic life of Birmingham, as also in the religious work of the Society of Friends. His mantle fell upon his surviving sons, Richard and George.

George Cadbury was born in 1839. Unlike his elder brothers, he was not sent to a boarding-school, but attended the day school conducted by William Lean (father of our late friend, William Scarnell Lean). He used to say: "God has placed men in families, and there is no influence like that of the parents upon the children."

School days were soon over—there was no university training, but he was soon to come under the discipline of life. Their mother had left Richard and George a few thousand pounds, and their father left them a business which was languishing. They set to work to rescue the latter and succeeded only by stress of great energy and self-denial. "Their first year, 1861, had left them with a serious deficit and their next was still more unfortunate." In 1864 the tide turned and has ever since flowed in with increasing volume. From the first the relationship between masters and men—an example of world-wide imitation—was very close and cordial, and the religious needs of the employees were ever before the minds of the employers.

Early in 1879 the momentous decision was taken to remove the factory from city to country, and Penn's project of "a greene country towne" was repeated, with greater success, by Cadbury Brothers. The two main lines of action—"the efficiency of the business and the welfare of the workers"—have been most successfully carried out in that wonderful colony of Bournville.

George Cadbury's first wife was Mary Tylor, and his second wife was Elizabeth Mary Taylor, daughter of John and Mary Janet Taylor, of London, of the latter of whom we have a delightful record, edited by her daughter in *A Dear Memory.* "His relations with his children were extremely affectionate. He was firm in large matters of conduct, but left plenty of latitude in the lesser things. His tolerance of things he disliked did not extend to admitting alcohol to his table, and for a long time he refused to make any concession to the weaker brethren in the matter of tobacco."

Our Friend was ever warmly attached to the principles of the Society of Friends and he followed many of its best traditions without undertaking much of its routine work. He believed, to quote his own words, "that the fundamental principles of the Society of Friends were nearest to the teaching of Jesus Christ in their recognition of the spirituality of the Gospel dispensation, the non-necessity of outward ordinances, the guidance of the Holy Spirit, the freedom of the Gospel ministry, and the inconsistency of war with the teaching of Christ."

He was for many years a recorded Minister. Mr. Gardiner writes of him: "The temper of concession to modern needs became more marked with advancing years. As he grew older he became more liberal in thought both in politics and religion, and the Meetings he established reflected this movement."

George Cadbury had no desire for prominence or popularity. The single distinction he accepted was that of Justice of the Peace, but he did not qualify till fourteen years later. He refused a Peerage more than once, and also declined a Privy Councillorship.

We cannot follow our author through his recital of the many other interests of George Cadbury—his Adult School work "which gave impetus to his thought and direction to his social enterprise"; his newspaper proprietorship—"he secured the advocacy of the *Daily News* (London) for the social policy in which he was interested"; the establishment of Woodbrooke—"to bring the Society of Friends into more vital contact with the modern spirit of enquiry"; his desire for the unity of the churches; and many other claims upon thought and time.

Mr. A. G. Gardiner, late of the *Daily News,* has produced a book which should be read by all who desire the well-being of their fellow-men and who labor to promote it.

NORMAN PENNEY.

Harrington, M. Raymond. *Religion and Ceremonies of the Lenape.* New York: Museum of the American Indian, Heye Foundation. 1921. Cloth, pp. 249. Illustrated.

The first of a series of volumes concerning different phases of the culture of the Lenape or Delaware Indians. Of interest to students of Quaker history because these were the Indians with whom early Friends came first and chiefly in contact.

Of especial interest is the description of the annual ceremony of the Unami branch of the Delawares, with a scene from it (frontispiece) of which the original was painted by a Shawnee Indian.

The author bases his findings on the accounts by Penn, Zeisberger, Heckewelder, and others, and on a study of surviving ceremonies and traditions found among remnants of the Delaware nation in Oklahoma and Canada.

Jenkins, Charles F. *Tortola, A Quaker Experiment of Long Ago in the Tropics.* Supplement No. 13 to The Journal of the Friends' Historical Society, London. 1923. Pp. 106, paper.

Copies of this valuable and beautiful volume were sent out some weeks ago to members of the Friends' Historical Society of Philadelphia by the courtesy of their fellow-member, Charles F. Jenkins. It is a thorough-going, first-hand contribution to Quaker history, portions of it having formed the author's Presidential Address before the Friends Historical Society (London) in 1922. American Friends may pardonably take some pride in this honor conferred upon one of their number, and in his handiwork as exemplified in this book.

The reader recognizes first of all the outward marks of a real historical contribution. Copious footnotes refer to authorities used. Appendices give tabulated data (out of place in a narrative, as some authors might profitably learn); also reprints of valuable and otherwise inaccessible documents, and ample bibliographical lists of manuscripts and printed materials. There are eight illustrations, including a map and two facsimile documents. The volume is crowned with a good index, making it permanently useful for quick reference.

When the author and his son visited the island of Tortola in 1913 they were awakened in the morning by the cooing of turtle-doves on the hillside. The name of the island means "The Land of the Turtle Dove." But the modern visiting Friends found little else to recall the old days when Friendly apostles of Truth came to encourage the little group of the Convinced on the island. Foundation stones of the Meeting House, and the ruins of two tombs in the acre where Thomas Chalkley, John Estaugh, and John Cadwallader were buried—these were the silent witnesses.

The Quaker experiment on Tortola was short-lived. "A period of forty-five years covers the birth, the activity, the decline, and the death of this obscure and interesting episode in our Quaker history." Yet there was some fruitage. Dr. John C. Lettsom, later one of the most distinguished physicians of England, was born in one of the islands adjoining Tortola and within the circle of Friendly influence. William Thornton, architect of the Capitol at Washington, D. C., was a native Tortolian, son of an active member of the early Meeting there. And the opportunity for missionary service in the far-away island brought to Philadelphia Friends one of those occasional reawakenings that must come to all religious bodies, that they die not.

Why recount these things further to those who have the story already in their hands or in their minds? One deduction is enough. The whole episode is another commentary on dynamic religion. There must be revivals. But there must be more than revivals. If the religious structure is to endure, there must be a steady, persistent building of mind and character on foundations more steadfast than emotion alone. This is what the missionary

Friends from Philadelphia tried to supply at Tortola, but under too great a handicap. So the ashes of Chalkley and Estaugh and Cadwallader rest on the lonely island, beside the crumbling walls of the old Meeting House. Was the result worth the sacrifice? The answer to that question appeareth not in the records kept by human hands.

Lippincott, Horace Mather. *An Account of the People Called Quakers, in Germantown, Philadelphia.* Burlington, N. J. 1923. Pp. 43, paper.

This account is not in the form of a sustained narrative. Brevity has precluded continuity. It is rather a succession of interesting sidelights on various personalities and developments among Friends of Germantown. The early settlement, the great separation, and the recent test of Friends' peace principles are among the points emphasized. A liberal amount of space is used in making it clear that some Friends bore arms in the late war—a list of those from School House Lane Meeting being given.

Of doubtful value is the long list of names, covering more than two pages, of Friends who from the earliest times to the present have served the Meeting "in some responsible capacity."

The views of the buildings and grounds are beautiful and valuable.

At the close is the text of a pageant depicting the history of Friends. It was composed by the author (H. M. L.) and presented in 1921 by the Friends' Association.

Roscoe, Theodora. *Romances of Old Buckinghamshire.* Uxbridge, England, 1922. Pp. 48, paper. One shilling.

Of the five wooings so charmingly narrated in this booklet, two of them were Quaker: Thomas Ellwood and Mary Ellis, and William Penn and Gulielma Springett.

Social Thought in the Society of Friends. London: Committee on War and the Social Order [1922]. Pp. 30, paper. Threepence.

This is a brief record of the origin and work of the War and Social Order Committee of London Yearly Meeting, covering the period 1914–1922. It contains various Minutes of the Committee and of the Yearly Meeting on the subject.

Studies in the History, Life and Service of the Society of Friends is a pamphlet of twelve pages that served as the basis of a course of lessons for the Bible Class of Germantown Meeting of Friends (Coulter Street), 1922–1923.

The topics represent contemporary problems, but they were studied in

their historical connection. Useful bibliographical lists are given that skim the cream of Quaker historiography.

Townsend, J. W. *The Old "Main Line."* [Bryn Mawr, Pa.] Privately printed. 1922. Pp. 114.

This booklet is an expansion of a pamphlet published anonymously in 1919. It consists of reminiscences about "things that were and are not, and are and were not; and friends that were and some are, while most are not."

It is source material, of the lighter sort, on a community that has always had a large Quaker element in it—the Haverford-Bryn Mawr district on the "Main Line" of the Pennsylvania Railroad. There are many references, complimentary and otherwise, to Friends.

The author's picture of the social life and customs of fifty years ago will be interesting to older readers and enlightening to the younger generation.

In *The Chesapeake Bay Country,* by Swepson Earle (Baltimore, 1923), p. 367, is an item on the old Friends' Meeting House, built 1684, at Easton, Maryland. "It is said to be the oldest building for public worship, of wooden construction, in the United States. Continuous records of the meetings of the Society, held as early as 1660, are to be found in the Maryland Historical Society."

One of the most talked of books in recent times is *The Founding of New England,* by James T. Adams, Atlantic Monthly Press, 1921. It is the product of sound research and great felicity of expression. The author is familiar with Quaker historical literature and has dealt sympathetically with the persecutions of Friends. He might have emphasized a little more the influence of Friends in Rhode Island.

In Katherine S. Nicholson's *Historic American Trees* (New York, 1922) there is a chapter on the Penn Treaty Elm. It relates the familiar facts about the tree and also contains the traditional story of the Great Treaty. The present writer has felt for some years that our knowledge of the Great Treaty rests on rather shaky foundations and he is waiting with a fair degree of patience the ultimate dictum of Albert Cook Myers.

NOTES AND QUERIES.

The date of James Emlen's death was incorrectly given as 7 mo. 3, 1922, in a recent number of this BULLETIN. The correct date is 7 mo. 4, 1922.

The summer meeting of the Friends' Historical Society of Philadelphia was held at Fallsington, Bucks County, Pennsylvania, on Seventh-day, Sixth Month ninth, 1923.

The historic associations of the spot are portrayed in the paper by Henry T. Moon, which was read on the occasion and is printed in this number of the BULLETIN.

Many valuable historical relics were exhibited, including a large pewter platter that belonged to William Penn, and is now the property of Edith C. Moon, Morrisville, Pa. Several samplers about a century old were shown. The oldest of these was the work of Sarah Bye, at Fallsington Boarding School, 1802. It is now the property of J. Stogdell Stokes, Summerdale, Philadelphia.

It was estimated that nearly if not quite three hundred people attended the meeting. The beauty of the spot, its historic associations, the program of the day, and the hospitality of local Friends made it one of the memorable meetings of the Society.

At a meeting of the Historical Society of Frankford (Pa.), 3 mo. 27, 1923, Charles F. Jenkins gave an illustrated lecture on "Thomas Chalkley and the Island of Tortola."

By the kindness of a group of graduates and friends, the Haverford College Library has been supplied with a set of the etchings by Robert Spence illustrative of episodes in the life of George Fox. This is a valuable acquisition and is probably the only complete set that has come to America.

Notice has been taken in these columns of the great value of the indexes, compiled by Max I. Reich, of the records preserved in the vaults at 302 Arch Street, Philadelphia. The present writer has already been saved some hours of searching by the quick reference now made possible. On the other hand, he has had to wait some months and then travel a considerable distance to search for a little item in some records retained by a distant meeting. The latter records were kept in a frame building, in a small safe that would probably not preserve them in case of fire. Let every member of the Friends' Historical Society use his influence to have local records removed to a central repository where they can be properly housed and made available for historical research.

The Library of Haverford College recently purchased "A Journal of a Religious Visit to Friends in America by Elizabeth Wilkinson." It is the original manuscript journal of 148 pages, written in a clear hand, and is in a good state of preservation. It dates from the departure from England, 7 mo. 22, 1761, to the landing "at London," 6 mo. 14, 1763.

Elizabeth Wilkinson (1712–1771) was born at Use-bridge-end in Isell Old Park in the County of Cumberland. "Her parents died when she was young and she was sent to Ireland and later removed to London. After her return to Cumberland she was married to Jonathan Dickinson. She appeared in the ministry about 1760. After her return from America, she travelled among Friends in Scotland and Ireland. She died at her house at Cockermouth." (This quotation has been kindly supplied by the Friends' Library, Devonshire House, London, from the MS. Testimony to E. W., preserved there. See also *Journal of Friends' Historical Society,* 10 (1913) : 130.

Elizabeth Wilkinson, while in America, spent much time in and about Philadelphia, but her arduous journeyings, mostly on horseback, carried her to New England and the Carolinas. Her own estimate was that in these travels she "had rid" about 4,327 miles.

On the ship coming to America Elizabeth Wilkinson mentions John Stephenson, Robert Proud, Alice Hall, and "my Companion Hannah Harriss"; also Joseph White, "of America."

The journal is of the introspective type and E. W.'s concerns in the ministry are often crushing seasons of fear and humility. Yet a good deal of information concerning Quaker families and meetings is scattered through the pages.

In the spring BULLETIN, 1923, pp. 36–37, was printed a review of the little book, *Whittier's Unknown Romance,* containing the Poet's letters to Elizabeth Lloyd. A few stray items on the subject are here added.

In one of Whittier's letters to Elizabeth, after her marriage to Robert Howell, he expresses pleasure that she has been able to retain her membership among Friends although she married one who was not a Friend. In this connection there is a pertinent item in the MS. *Minutes* of Philadelphia Monthly Meeting for the Southern District, 8 mo. 23, 1854. It is stated that the Quarterly Meeting has annulled the decision of the Monthly Meeting in disowning Elizabeth Lloyd Howell for marrying a non-Friend, and the Monthly Meeting "submits."

It would appear that Whittier's suit to Elizabeth Howell, in her widowhood, left her not entirely unmoved. From one of his letters (p. 37) it would appear that she had been disturbed because his communications were losing some of their erstwhile ardor. In reply he alleges: "If there has been any change in the letters, I am sure there is no change in the feeling which dictated them, so far as *thou* art concerned." He has also become

convinced that "thy fine artist-nature would pine and die under the hard and uncongenial influences that make me what I am." Contrary to some of the earlier letters, this one is almost on the defensive. A little later Whittier has apparently destroyed E. L.'s letters to him, at her request (pp. 58–59). His missives to her were destined to be preserved in her family and finally published.

There are two letters, in the book, from Whittier to Hannah Lloyd (Mrs. James) Neall, a younger sister of Elizabeth Lloyd. Hannah was born in 1817 in Philadelphia, and died in 1912 in San Francisco. So far as can be ascertained, the first Friends' meeting on the Pacific coast was held in the home of James and Hannah Neall in 1859. (See this BULLETIN, 4 (1912): 98–100.)

Concerning Whittier's friendship with Cornelia Russ, in his youth, see the *Century*, 64 (1902): 16; *Scribner's Magazine*, 73 (1923): 247; also B. O. Flower, *Whittier*, 142 ff. For another viewpoint see Samuel T. Pickard, *Whittier-Land*, 66 ff.

The following is supplied by Albert Cook Myers, who copied it from the original MS. *Minutes* of Hopewell Monthly Meeting, Virginia, 3 mo. 26, 1759. It indicates rather strenuous dealing in that period with members who departed from the peace testimony: "Thomas McClure produced a paper to this meeting Condemning his proceedings in hireing a man in *his* Room to go out a Scouting a gainst the Indian Enamie also appearing in the field to muster, all which he now Condemns to the Satisfaction of this Meeting & the meeting orders James Wright to read the said paper at the Close of a first days meeting and return it to the Clark to be Recorded."

In order that it may not be lost to sight, the editor desires to make note of an important historical document: "Origin of the Uniform Discipline," by Timothy Nicholson, in *The American Friend*, 10 mo. 13, 1910, pp. 649–652. It contains some valuable data that could be supplied only by an eye-witness to the events narrated.

Some of the theses prepared by the students of the Thomas Wistar Brown Graduate School of Haverford College should be of value to those interested in the history of Friends. The following essays are worthy of mention and are available for use in the Library of Haverford College:

Ella M. Dungan, "The Genesis of the Five Years' Meeting." 1922.

Leslie D. Frazer, "The Revival Movement in Indiana Yearly Meeting." 1923.

Marian P. Cartland, "Restrictive Phases of Friends' Guarded Education." 1923.

Florence T. Cox, "The Theology of the Founders of Quakerism." 1923.

While the above papers are of varying merit, they represent fresh contributions to Quaker history, compiled to a considerable extent from original sources.

A double honor has come in recent months to a historian of American Quakerism. Harlow Lindley, Professor of History and Librarian of Earlham College, has been called to be Director of the Indiana Historical Commission. At nearly the same time (Sixth Month, 1923) he received the honorary degree of Doctor of Letters, from Hanover College, Indiana, in recognition of his work in the field of history. Professor Lindley will continue for the present to have general direction *in absentia* of the department of history and the library of Earlham College.

On 6 mo. 14, 1923, exercises were held by the Swedish Colonial Society in commemoration of the first permanent settlement of Europeans within the present boundaries of Pennsylvania. The settlement was made in 1643 by Governor John Printz, on Tinicum Island, in the Delaware River just below Philadelphia. As a memorial of the event a large monolith was unveiled on the grounds of the Corinthian Yacht Club, Tinicum Island. For a detailed account of the early settlement see Amandus Johnson, *Swedish Settlements on the Delaware,* 1: 305 f. See also the more recent book, *The Cradle of Pennsylvania,* by our fellow-member, Thomas Willing Balch.

A doctoral dissertation, in manuscript form, by Ezra K. Maxfield, is accessible in the Widener Library, Harvard University. It is entitled "Quakerism and English Literature, 1650–1750." It deals with the writings concerning Friends by the church party, journalists, dramatists, burlesquers, and others.

To compile a bibliography of early Quaker travel in America would be a worthy task for some student of Quaker history. Some journals of travel have been published in past numbers of the BULLETIN, and others referred to. Reference is now made to "Descriptions of Maryland," by Bernard C. Steiner, in *Johns Hopkins University Studies in Historical and Political Science, 22* (1904), numbers 11 and 12. This is a bibliographical contribution and contains many references to the travels of early Friends in Maryland. It could be largely supplemented at the present time.

The 150th anniversary of the building of the Friends' Meeting House on East Broadway, Salem, New Jersey, was celebrated 11 mo. 11, 1922. The principal historical paper of the day, compiled by M. Augusta Pettit, was printed in the *Salem Standard and Jerseyman,* 12 mo. 6, 1922. It was later published in pamphlet form.

One of the first published of a new series of detailed road maps sponsored by the National Highways Association (18 Old Slip, New York City) is of the "Brandywine Battlefield District." It is a beautiful map, in colors, and shows many places of Friendly interest. Notes concerning historic landmarks are printed on the back of the map. Price, fifty cents.

In the *Centennial History of Moses Brown School* (1919), pp. 58–59, there is a notice concerning Obadiah Brown, and a portrait of him. He was a son of Moses Brown and died in 1822, fourteen years before the death of his father. "By the provisions of his will there was added to the funds of the school the munificent sum of one hundred thousand dollars, said to have been the largest single bequest made to an institution of learning in America up to that time." Obadiah Brown also made another generous bequest that has been administered by Trustees since its origin as "Obadiah Brown's Benevolent Fund." Scores of thousands of dollars have been disbursed from this fund for general benevolent purposes, including assistance in the education of worthy children, and the distribution of good literature. At the spring meeting of the Trustees in 1923 Thomas J. Battey read a paper sketching the history of the fund during the hundred years of its existence. In 1914 the Trustees were empowered by the legislature of Rhode Island to receive and administer other funds, and they received a substantial gift from Sarah J. Swift in memory of her late husband, D. Wheeler Swift. This has been named "The Swift Fund."

Julianna Walter saw more than a century of Quaker history unfold before her own eyes. She was a remarkable example of Quaker longevity, dying at her home in Malvern, Pa., 1 mo. 21, 1923, as she was approaching her one hundred and eighth birthday. The editor visited her about four years ago, at which time her mind was perfectly clear and her ready wit keen-edged.

The Library of Haverford College has recently received a valuable collection of historical documents collected largely by John Jay Smith (1798–1881), formerly Librarian of the Philadelphia Library, and passed on to the College by his grandson, Logan Pearsall Smith. Among the papers are the following:

A Testimony to Thomas Lloyd by James Dickinson, 1694 (with copy).

Warrant signed by William Markham, 7 mo. 31, 1699.

Letters signed by Governor Jonathan Belcher, of New Jersey, in 1752, 1753, and 1754.

Letter, John Woolman to John Smith, 6 mo. 21, 1755.

Letter, Robert Proud to James Logan, 6 mo. 13, 1797.

Also letters signed by Governor John Penn (in 1737), Noah Webster, Daniel Webster, Jonathan Edwards, and Benjamin Franklin.

Such gifts as the above make a library a real treasure house.

The last number of *The Journal of the Friends' Historical Society* (London) refers to the *Handbook of Manuscripts in the Library of Congress* (1918) as containing notice of various manuscripts bearing upon the history of Friends in America. The present writer has made occasional use of such documents in the Library of Congress and has wished for a suitable time and season to prepare a properly annotated list of the titles for publication. The conjuncture is not yet, and it is to be hoped that some other interested Friend will improve the opportunity.

Elihu Embree, the Quaker Abolitionist, was born 11 mo. 11, 1782, and died 12 mo. 12, 1820. His paper, *The Emancipator,* a monthly magazine, began publication at Jonesboro, Tenn., 4 mo. 30, 1820. It ceased publication at the end of eight months on account of the untimely death of the editor. Thus Embree was an early pathfinder for Lundy, Garrison, and others who followed in his train.—See E. E. Hoss, *Elihu Embree, Abolitionist.* Nashville, Tenn. 1897. Pp. 28. Copy in Historical Society of Pennsylvania Library, Philadelphia.

The two hundredth anniversary of the establishment of Buckingham Monthly Meeting (1720–1923) was celebrated at Buckingham Meeting House, Bucks County, Pennsylvania, 8 mo. 16, 1923. A history of the meeting by Alice Atkinson Kirson was read, and various other addresses given. During the noon intermission there were tree planting exercises, and a splendid pageant representing various scenes from Quaker history, ancient and modern. The spacious grounds of the meeting house were crowded with automobiles and people. The whole country-side seemed to have turned out, and it was estimated that from 2,000 to 3,000 people were in attendance. Accounts of the exercises were printed in the Doylestown, Pa., papers of 8 mo. 17, 1923—the *Doylestown Daily Intelligencer* and the *Bucks County Daily News.* See also the account of "Buckingham Meeting House" (with illustration), by Henry D. Paxson, in the BULLETIN, 11 (Autumn, 1922): 57–61.

QUAKER NECROLOGY.

CADBURY, JOEL, 1838–1923. A devoted member of the Society of Friends, active in many branches of philanthropic and religious work; served as Overseer and Elder, and as Clerk of his Monthly and Quarterly Meeting. Was for some years a valued member of the Westtown School Committee. Helped to build up a large manufacturing business.—See *The Friend* (Phila.), 2 mo. 8, 1923, p. 382, and 5 mo. 24, 1923, p. 554.

CADBURY, ANNA KAIGHN, 1846–1923. Like her husband, Joel Cadbury, she was deeply interested in the affairs of her Meeting. She served it as an overseer until her death, and was for several years Clerk both of the Monthly and Quarterly Meetings to which she belonged. She was a member of the Westtown School Committee until ill health compelled her to resign. Her death followed that of her husband by only thirty-six hours.—See *The Friend* (Phila.), 2 mo. 8, 1923, p. 382, and 5 mo. 24, 1923, p. 554.

CADBURY, GEORGE, 1839–1922. A founder of the great English cocoa firm that bears his name, and of Bournville village, a home for his workmen, a pioneer experiment of the greatest significance. A leader among English Friends in religious and philanthropic efforts, especially in the Adult School movement. Biographical sketches and portraits in *The Friend* (London), 10 mo. 27 and 11 mo. 3, 1922; also 6 mo. 22, 1923, pp. 479–481, with portrait.—See also *The Friend* (Phila.), 11 mo. 23, 1922, pp. 243–244. His *Life,* by Gardiner, is reviewed above.

CARTER, JOHN E., 1838–1922. An elder of Germantown Meeting (Coulter Street). Prosperous in business, diligent in the affairs of the church, and a leader and benefactor of many worthy causes.—See *The Friend* (Phila.), 3 mo. 22, 1923, p. 446, and 4 mo. 19, 1923, p. 498.

DAVIS, JAMES M., 1853–1923. Born in North Carolina, but spent most of his life in the Middle West. Became a highly successful entrepreneur in the early days of the stereoscope business. Purchased the great building and grounds of a defunct university at Wichita, Kansas, and presented them to Kansas Yearly Meeting. Thus he became the founder of Friends' University.—*American Friend,* 3 mo. 29, 1923, p. 255.

KING, RUFUS P., 1843–1923. A minister of North Carolina Yearly Meeting who traveled widely in the ministry among Friends in various parts of the world. He was drawn to peace principles and later to Friends by his experiences in the southern army during the American Civil War.—See *The Friend* (Phila.), 4 mo. 26, 1923, p. 507; *American Friend,* 4 mo. 12, 1923, p. 284.